

any more than shining in the world. She was pleasant and sociable enough for some folks, but how was it possible, that a girl, who makes so little noise with her tongue as Fanny, should have caught the notice of the parson—above all men! She never pried into the affairs of the families of her neighbors—how then should she know how to manage her own! When she is not reading or assisting her parents, she is busy with her needle, for her family or the poor! She is altogether too modest for a girl of eighteen—and has not half brass enough to say "yes" to a man. She has a graceful figure enough, but she never laces herself, or takes pains to set it off in the most graceful manner. And yet has Fanny Williams got married to the parson! How marvellous! Strange! said the good souls, who had contrived every possible way to entrap the parson. "Ah! it is quite plain," they continued, with a knowing toss of the head "that she is in possession of some marvellous secret—that accounts for it all!" That a poor mechanic's daughter should succeed after this fashion, unless she possessed some *indefinable charm*, is ridiculous. And the worst of the matter is that she should have been married, without appearing to have once thought of having recourse to those common means for husband catching, those little artifices, winks, innuendoes, smiles, and all the well directed artillery of the eyes, was absolutely astonishing, and proof conclusive that she was in possession of something that others had not. What a lucky man old Williams is! And oh! what a lucky girl is Fanny! A pretty truly such a girl will make for a clergyman. She is in league with some old witch or grandame—some fortune teller at the foot of the hill, who has revealed to her the art of making every body love her. It must be so—else why should she be thought of, and we neglected, who have for years been masters of all the female accomplishments, in which she is so evidently wanting. *She is not like other girls.*

Thus thought and spoke the old and young women concerning Fanny Williams. It was a mystery how she had so gained the affections of every body. She had never put herself forward in the least, but now she was before them all. "Fortunate Fanny—the daughter of a poor mechanic—who has thus risen so mysteriously from poverty to competency—what may the secret be! *She has some charm that works upon the hearts of all!* We must pry into it!" Ay, pry into it! go and ask the sweet girl, and most fortunate will you be in discovering the charm, if you allow it to make you all as charming as Fanny Williams.—*Claremont Eagle.*

A JEW IN A QUANDARY.—A Jew is obliged to marry the widow of his brother, or with her consent to purchase his release, which is called Cheliza: otherwise a divorce must ensue, if he married subsequent to his brother's death. An instance of this kind my informant assured me, occurred in Jamaica not many years ago. A merchant in Kingston, whose brother in England had recently died, entered into matrimony without consulting his sister-in-law. The widow no sooner heard of the marriage than she proceeded to Jamaica. One can easily conceive the pleasure her arrival must have afforded the new-married couple. The widow claimed her prior right to the hand of the bridegroom; and as young widows are persons not to be trifled with, she maintained her right with the most provoking obstinacy. The poor bride saw no other prospect than the very disagreeable one of giving up her husband, and going back to her father. The bridegroom, however, only resisted the claim to bring the obdurate widow to reasonable terms; and after a hard bargain for the blessing of getting rid of her for a wife, he purchased his release.—*Dr Madden's Letters from Jamaica.*

#### PRICE REDUCED.

THE AMERICAN ANTI-SLAVERY ALMANAC for 1836 is offered to the public at the low price of 50 cents per dozen. This Almanac is printed on superior paper, and is got up and executed in a style unsurpassed by any thing of the kind published. It contains as much matter as any other, and it will be found in all respects a correct and useful Almanac. WEBSTER & SOUTHWARD. Boston, Sept. 15, 1835.

GIRL WANTED to do the work in a family. Inquire at this office. Sept. 16.

GIRLS WANTED. Several girls are wanted as apprentices to the tailoring business. Three or four can be accommodated with board, if desired. Inquire at this office. Sept. 16.

#### SUPPLEMENT TO SIX MONTHS IN A CONVENT.

THIS work is just published, and may be had in any quantity, at the publishers' prices, of DAVID H. ELA, 19 Washington Street. Sept. 9.

#### FURNITURE AND CHAIRS.

ROGERS & HASKELL, continue to keep for sale at Nos. 8 & 10 Dock Square, a good assortment of Furniture and Chairs, which they offer very low for cash. July 6.

#### WHITTIER & WARREN.

WARRANTED BOOTS AND SHOES of all descriptions, by the package or single pair, No. 14 Dock Square, (opposite Vaneau Hall,) Boston. If Sept. 2.

#### NOTICE.

STEPHEN S. ANDREWS, Sexton of the Methodist Chapel in Bromfield street, has removed from No. 47 Merrimack street to No. 5 Ballard Place, Bromfield street. August 25.

LIVE GEESSE AND RUSSIA FEATHERS. At Nos. 8 & 10 Dock Square, BOSTON.

ROGERS & HASKELL, offer for sale best Northern and Western Live Geese and Russia FEATHERS, which are warranted free from small or moults. July 8.

#### BOSTON INDIA RUBBER FACTORY.

THE BOSTON INDIA RUBBER FACTORY have taken a Warehouse at No. 8 State street, where they now offer for sale such articles as are manufactured at their Factory, consisting of as great a variety as at any other establishment in this city. All goods offered to the public at the above warehouse will be stamped with the Factory's name, and warranted of the first quality, and no one can expect higher prices be charged than at other establishments.

The public are respectfully invited to call. Purchasers from the South and West will find a good assortment, adapted for those markets. FREDERICK GOULD, Agent. July 22.

#### TERMS OF THE HERALD.

1. The HERALD is published weekly at \$2.00 per annum if paid within two weeks from the time of subscribing. If payment is neglected after this, \$2.50 will be charged, and \$5.00 if not paid at the close of the year.  
2. All subscriptions discontinued at the expiration of eighteen months, unless paid.  
3. All the travelling preachers in the New England, Maine, and New Hampshire Conferences are authorized agents, to whom payment may be made.  
4. All Communications on business, or designed for publication, should be addressed to BENJ. KINGSBURY, Jr., post paid, unless containing \$10.00, or five subscribers.  
5. All biographies, accounts of revivals, and other matters involving facts, must be accompanied with the names of the writers.  
We wish agents to be particular to write the names of subscribers, and the name of the post office to which papers are to be sent, in such a manner that there can be no misunderstanding or mistake.

# ZION'S



# HERALD.

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## ZION'S HERALD.

Office No. 19 Washington St.

BENJ. KINGSBURY, JR., EDITOR.  
ASSISTED BY AN ASSOCIATION OF GENTLEMEN.

David H. Ela, Printer.

### FOR ZION'S HERALD.

#### THE GRAVE.

BY MISS C. ALLEN.

There is a little, quiet spot,  
E'en in this world of care,  
Where, all forgetting, soon forgot,  
We rest in silence there.

'Tis that spot where the cypress waves,  
And where the long grass grows;  
'Tis sacred to unnumbered graves,  
And soothes life's deepest woes.

'Tis there, that each will lay his head,  
'Tis there, our limbs will rest,  
When every spark of life hath fled,  
Which animates our breast.

And when that solemn time doth come,  
As come to all it must,  
Which takes the immortal spirit home,  
And yields our frames to dust;

Grant, heavenly Father, we may meet,  
Resigned, our latest hour;  
Humbly to bend at Jesus feet,  
And own his sovereign power.

### FOR ZION'S HERALD.

#### EARLY EDUCATION.

NO. IV.

Feeling my inadequacy to the task of doing justice to a subject embracing the eternal destiny, as well as the present felicity of men, my design was merely to touch on a few particulars, and leave the work for some able and experienced pen. The thought, however, which first suggested the subject, is yet to be presented. Though my preconceived limits have been somewhat extended, no one need fear that the ground of so extensive a field will all be occupied. The more interest and talent we can enlist in this work, the more likely shall we be of securing the great object in view. The present aspect of our country, the spirit of rioting and mobocracy, and the clandestine movements of foreign powers with their emissaries in this land, all combine to show the importance of rightly educating our youth. The storm gathering from the four winds of heaven, and threatening desolation and ruin to our "happy Columbia," calls for effort in this enterprise, as well as in others. I have no fears, therefore, that the few feeble hints here given, will prevent efficient laborers from engaging in this work.

In my last number, I merely glanced at the passions, to some of which your attention is invited in this. It is well known that a man's passions exert a great influence over him, tending either to make him more happy or more miserable. Hope, the desire and expectation of some future good, nerves the soul anew, and makes it forgetful of present inconveniences and evils. This may account, in some measure, for the cheerfulness and hilarity of some, who are thrown into circumstances both afflicting and discouraging.

A well grounded hope, then, "which is like an anchor to the soul, both sure and steadfast," should ever be cherished and kept alive. Joy gives a new aspect to every thing around, and for the time being, raises a man above himself. Love heightens every virtue, gives a new charm to every beauty in the object of one's affections, while it conceals its defects, deformities and faults. But all the passions do not always produce the same effect, of enhancing the enjoyment of man. For as all these, when brought into complete subjection, and properly employed in the service of God, create a heaven in the soul, so will they, when suffered to go unbridled and uncontrolled, not unfrequently bring disgrace, remorse and misery.

As important as fear is, when directed to the great Creator, or other proper objects, it becomes the constant disturber of peace, and oppresses, like a tyrant, when by improper education, or indulgence, it is suffered to take the advantage. It fills the imagination of a man with spectres; surrounds him with serpents and adders; robs him of his courage and strength; and causes him to tremble at the movement of a leaf, or the sight of his own shadow. That such is the effect of an unchecked influence of fear, the experience of many will testify. But who will not add, that the formation of this temporary torment is laid in youth?

Prejudices were early instilled into the mind, which it is almost impossible to eradicate. That which first occupies a seat in the human soul, retains its place with the greatest tenacity. The deepest impressions are made, when the mind is most tender. How great soever the change of circumstances may be in after life, it is with the greatest difficulty that the mind is entirely divested of its early notions and premature opinions. The child is taught that danger is invariably connected with darkness—that ghosts, or other beings, such as never existed any where, except in the imagination, are lurking beside his path, and plotting his ruin. Almost every living thing in creation becomes his enemy, by the mere circumstance that light is withdrawn, and he consequently left defenceless. He is threatened with imprisonment in a dark cellar, or dungeon, for every non-compliance with the requisitions of adults, or disobedience to their injunctions. He hears a hundred tales of murders, haunted buildings, or places, and of evil-designing genii, related with the greatest care and precision, around the evening fireside. Every eye of the little group is fixed, and every ear is open, while the earnest matron is telling over the sad story. Thus their fears are excited, so that the sudden approach of their best friend would at first strike terror to their agitated minds. They dare not venture alone in the dark. Whenever, after this, necessity calls them to pass

through a lonely walk in the night, all these frightful images are again and again revived in the mind. Let the man whose judgment has become matured, and whose reason tells him there is no cause for fear, save himself, if he can, from this delusion! Let him in the stillness of midnight, and the solitude of the wilderness, say to his palpitating heart, Be still, and to his fears, Be gone, and what will it avail? He may know that nothing is near to harm him, yet he is startled by the whistling of the breeze, the flitting of a bird, or the sound of his own footsteps.

Though these thoughts may seem common-place, yet who, when reflecting on his own experience, and on his observations on others, can deny the importance of guarding the youth against all such unnecessary and foolish delusions. DELTA.  
Sept. 16, 1835.

### FOR ZION'S HERALD.

#### WE ARE PASSING AWAY.

When we look abroad on the face of nature, we are continually reminded, that all things which are of the earth, shall pass away.

The dew-drop glitters like a diamond at early dawn—a few moments, and it has vanished from our sight.

We love the mild sunshine of an April morning, but we look again, and a dark cloud obscures our vision.

We admire the bright colors of the flower of summer, which scatters its fragrance to the breeze; but while we inhale its sweet perfume, it withers and falls to the ground.

The seared and faded leaf of autumn, as it floats on the gale, and the sun when it sinks in the western horizon, should be to us as a voice, speaking in language not to be mistaken.—Ye too are passing away.

Let us reverse the picture. As the dew shall return with the evening, and the morning cloud be succeeded by the "bow of promise;" and as the hues of summer, which are displaced by the sober tints of autumn, shall be renovated by the breath of another spring, so man, though his days are as a shadow which fleeth away, if he faithfully perform the duties assigned him on earth, shall leave the savor of his good name, like the ray of light from the setting sun, and rise again in glory, in that world which passeth not away, but abideth forever. ELIZA.

### FOR ZION'S HERALD.

#### ANOTHER EXAMPLE FOR CHILDREN TO IMITATE.

While reading the example of brother Kent, in No. 35, I was much pleased with the love and zeal manifested by those English children, who came so far on the water, for the cause of missions; and I ardently pray, that many others may "go and do likewise." American children only need to be told of the wants of others, and they have feeling hearts and open purses.

Soon after the Conference had finished its session in Lynn, a part of their very interesting Sabbath school exercises, with some of the remarks of the speakers on that thrilling occasion, were mentioned before the Sabbath school at Lynnfield, and they soon caught the missionary fire. Their little eyes looked bright and then moist, as they heard of Africa's children having no Bible and no Sabbath school, and they seemed to say, *We must "do" something for Africa.* They went home and thought, and I believe prayed, and of their own accord headed a paper, saying—

"We give the following sums for to supply the poor African children with the Bible."

The next Sabbath day, one of the little girls, with a smiling face, handed a little package containing their names and their money, which, with a little addition from the rest of the school, made \$1.25 for the Bible cause.—Come, children, here is a good example for you to follow.

I had rather send a Bible to Africa, than to have all the gains, or treasures that ever were wickedly taken from this suffering quarter of the globe. Should every Sabbath school unite their sixpences and purchase Bibles for this destitute people, they would soon have the word of God among them, which is able to make them wise unto salvation, through faith, which is in Christ Jesus. J. B.—Y.  
Sept. 12, 1835.

### FOR ZION'S HERALD.

#### OUR YOUNG MEN.—THE WESLEYAN LYCEUM.

Let it not be supposed, from what we have said before, that we were among those who opposed the organization of the Wesleyan Lyceum. We claim no relationship to the sentiment that ignorance is the mother of devotion; and whoever does, glories in his own shame. It would be characteristic of such a person, to lightly esteem an institution, bearing the name of that great and good man. We merely neglected it, but were greatly surprised to learn that some viewed it as obnoxious to our religious institutions! If there be one among you who seriously entertains such views, we hope some person will strive to enlighten him forthwith: he cannot be far from the dark paths of the Papist.

At the commencement, when we heard the plans of instruction proposed, it appeared to us, in part, a common school routine, and better suited to those places where no public provision is made for the education of children. It was, and is our opinion, that such studies and exercises as are *not* had in the schools, would be more acceptable; and instead of fixing a precise course of operation, we think it should be left to the curators to manage, after it shall be ascertained of what the association is composed. They of course would wish to be governed or advised by the society, and could have no desire to contravene the rights of any.

One deficiency in the education of our young men, is the neglect of the thinking powers: they read much more than they digest—they hear much more than they remember, and this is a common habit. Writing

induces thinking, which causes us to study the use and power of language; and I would have a young man's productions questioned or disputed, and placed in a position where he is compelled to defend himself with his pen or tongue, at the expense of his literary acquirements. It will call forth the strength of his mind, in a manner very useful to himself, if not to others. This must be done in the form of debate; and if controversy is to be as fashionable as it now is, it is of the first importance, that the youth be trained for it, before they figure largely. We always pity the man who puts on the harness of contention in riper years; and yet is so little used to it, that he chafes and becomes fractious. He who has never suffered contradiction, is like the boy who was never denied his request;—he is greatly offended and tried, when he finds his antagonist has done as he has been done by.

Discussion is a useful exercise in the young men's society, and if regulated in a proper manner, its advantages are twofold; while it invigorates the mind, it chastens the manners, and learns us to bear rebuke patiently. I would, however, avoid introducing topics of too exciting a character, but there are many which immediately relate to our own pursuits, and various employments, which could not fail to interest us all.

I must close, but I sincerely hope, Mr. Editor, that a young men's association will be formed in this city the coming season; not for fashion's sake, but because of its momentous bearing on all our social interests, as a moral and religious community in this city; and I shall expect some proposal on the part of the managers of the Boston Wesleyan Lyceum, at their next meeting. I cannot think it necessary to organize a separate institution from them, if they will concede to our wishes. 25.

### FOR ZION'S HERALD.

MR. EDITOR.—The New Hampshire Conference, at its last session, in committee of the whole, adopted the following report, and ordered copies to be forwarded for publication in the Christian Advocate and Journal, and Zion's Herald. E. J. SCOTT, Secretary.  
Chelsea, Vt. August 24, 1835.

The committee on the subject of Slavery, beg leave to offer the following

#### REPORT:

That they consider slavery, as it exists in the United States, one of the most solemn and momentous subjects, which could possibly engage the attention of this Conference, whether we view it particularly in relation to the numbers who are enslaved, the evils which they are doomed to endure, or the character and profession of those, by whom they are enslaved, and the guilt we are compelled to believe their conduct incurs in the sight of the Infinite God; or the dreadful consequences to which this wicked system is constantly exposing the States where it prevails, as well indeed as the peace and prosperity of this whole nation.

The fact, that there are now more than two millions of men, women, and children, in this Christian land, deprived of those rights which the great charter of our political existence solemnly declares are natural to ALL MEN and INALIENABLE;—should strike every lover of his country, and all who fear the God of Justice, with alarm! And can we calmly reflect upon the fearful ratio with which this class of human beings are increasing among us, and feel no concern for the prosperity of the church, and the fate of our country? Can we remember that nearly two hundred are enslaved, and added to their number, every day, and feel no concern as to the final results of this growing system among us?

This is a time when the attention of the whole Christian community should be aroused and directed to this subject. God himself commands his people, especially, to "Remember those who are in bonds, as though we were bound with them;" and it is He who has also said, "Open thy mouth and plead the cause of the poor and needy;" nor dare your Committee to believe that either they themselves, or their brethren generally, have been as faithful as they should have been, in the performance of the duties enjoined in these, and numberless other similar passages of Scripture. But it does seem to your Committee, that there are reasons the most conclusive, why we should not neglect these solemn duties.

It is well known that the subject of Slavery is now engrossing the attention of the greater proportion of the people in the free States, and that it is undergoing a thorough investigation by many, in all ranks and classes of society. It is utterly vain to think of stopping discussion upon this subject. If it is one of exciting interest, as we are often told, your Committee conceive this fact to be one conclusive reason, why all who wish the prosperity of the Christian Church, and this nation, should avoid every thing which would look, even like an attempt to prohibit, or to stop it. We might as well attempt to dry up the sources of the mighty river, by simply throwing a bed of earth across the main channel in which it flows. That impediment might, indeed, hinder the course of a part of the stream for a little while, but it would not dry up the various fountains whence it originates, and such an attempt would afford it an opportunity for gathering the more strength to itself, till it would inevitably overpower and bear away every thing which before impeded its progress, and sweep on, in its wonted course, beyond the power of any control or resistance.

Hence, it seems to your Committee, to be the solemn duty of every man who fears God, and especially of every minister of the gospel, to turn his attention to the subject, to inform himself in relation to all its parts and bearings, and then, if he is "convinced of the evil of slavery," as we all profess to be, he will be prepared to wisely give the influence of his example in opposing it, so as to correct, or to avoid the evils, which many seem to anticipate with so much certainty, merely, by the discussion of this question. But,

What is the Slavery which prevails in this land, and

which nearly three millions of our species are now doomed to endure?

We answer, it is the holding and treating of men, women, and children, as property; and for a human being to be thus held and treated, your Committee believe is a flagrant sin against God, for the following, among other reasons:—

1. Because it refuses to the enslaved the rights of his own reason and conscience. These are rights, which God has never given any man a right to take away from his fellow-man.

2. Because it may, and it does, more or less annihilate the family state;—it prevents the enslaved parents from obeying the commands of God with regard to their children;—it severs children from the parents, to whom they belong;—it prohibits, or nullifies, the marriage rights, and prevents those who are husbands and wives, (in the sight of heaven,) from obeying the commands of God with regard to each other.

3. Because it originates and sanctions promiscuous intercourse between the sexes of the enslaved; and the great proportion of mulattoes in the slave States, shows that the system of slaveholding is equally corrupting and pernicious in its influence on the whites. Can a God, of infinite purity, look with approbation on such a state of things? And does He smile on those, of his professed children, who oppose all that is done to bring it to an end?

4. Because it holds the religious privileges of the enslaved at the mercy of the master, whether that master be good or bad, infidel, papist, or protestant. Such power over another, the great Creator never gave to any man, or society of men; and hence, to assume it, is to sin against God.

5. Because it prevents the slave from obeying that command of God, which makes it the duty of all men, to "search the Scriptures." And how long shall we censure the Papists for withholding the Scriptures from their people, while Protestant Christians, in this republic, so far-famed for its FREEDOM, withhold the Bible from two millions of heathen in their midst, and give their influence and example in support of those laws, which make it a crime, punishable with death, even to attempt to teach one of them to read it!!! When a law was passed to prevent the prophet Daniel from praying, he prayed nevertheless; and when laws were passed to prevent the Apostles from preaching Christ, they also "obeyed God rather than man," and submitted to the penalty which their disobedience to those wicked laws incurred.

6. We believe that the holding and treating man as property, is a sin, because it crushes the minds of God's intelligent creatures; for the slave system forbids, and prevents all schools for "mental instruction." Who can look at an immortal mind, which God has made, and behold it crushed and debased by this hateful system, and say it was no sin in him who did it? But in the contemplation of this subject, we have to look at the condition of hundreds, and thousands, and millions, of immortal minds thus crushed, and withered, and debased from the lights of science and religion, and this too by republicans, by Christians, by ministers of that gospel, which proclaims "liberty to the captive, and the opening of the prison door to them that are bound."

7. Because it unjustly withholds the hire of the laborer. God has said, "The laborer is worthy of his hire;" and it is He who hath also said, "Wo unto him that useth his neighbor's service without wages, and giveth him not for his work."

8. Because it sanctions and covers the breach of the 8th commandment. It justifies the very same thing which our laws, and the laws of nations, condemn and punish as piracy, when committed upon the high seas, or upon the African coast. It originates and justifies, what the Bible calls "man-stealing;" a crime for which the perpetrator, under the Mosaic economy, was doomed to suffer death.

9. And lastly, because it necessarily subjects the enslaved to the sufferance of other and numerous evils, which serve to embitter their existence, and more or less to prevent the salvation of their souls. This is what your Committee believe to be slavery! We have not time, as you perceive, to attempt a description of what are called the abuses of slavery, or its evils. Slavery itself, is an abuse, and an evil, and a sin.

But what have we, at the North, to do with this subject?

In the opinion of your Committee, the Christian people of the free States, have as much to do with it, and more than they have to do with the burning of widows upon the funeral pile in India. We have as much to do with the sin of slavery, which prevails in this nation, as we have to do with the idolatry and sin which prevails in any part of the world, to which we send our missionaries to preach to the heathen.

As Christians, therefore, it is our duty to remember those in bonds, and pray for them; and we should remember those who keep them in this state, and pray for them also. And, as members of the Methodist Episcopal Church, we have something to do with this subject. It is a fact that ought not to be lost sight of, in these times, that the M. E. Church was organized with the express understanding among the members of the Conference in 1784, who performed this solemn act, that slavery should not be continued in any form in this church. Some of the Methodists of that time held slaves, it is true, but when the church was organized, a number of rules were drawn up and adopted, which gave them sufficient time to get rid of them, and they specified, also, how this should be done, and to which the following were also added:—

"Every person concerned, who will not comply with these rules, shall have liberty quietly to withdraw from our society within the twelve months following the notice being given him as aforesaid. Otherwise, the assistant shall exclude him in the society."

"No person holding slaves shall, in future, be admitted into society, or to the Lord's supper, till he

previously comply with these rules concerning slavery."

"Those who buy, or sell slaves, or give them away, unless on purpose to free them, shall be expelled immediately."—See *Lee's History of the Methodists.*

Such were some of the rules with which the church, of which we are members, was organized; but your Committee dare not say, that they seriously believe, that all the preachers in the M. E. Church are as much opposed to the "great evil of slavery" now, as the Methodist preachers were at the time of which we are speaking.

Nor does it seem to your Committee, that the opposition which is now manifested among us, against the sin of slavery, is of modern date, though we can conjecture the reason why it is so frequently called "modern Abolitionism." We all know what the views of the venerable Wesley were, upon this subject; nor need we repeat here, those which are found in the writings of Drs. Coke and Clarke, and in the doings of the Wesleyan Conference in England. The opposition which we feel to the sin of slaveholding, we know to be coeval with Methodism, if not with Christianity itself. Witness the following extracts from the Minutes of the Conference for 1780:—

"The conference acknowledges, that slavery is contrary to the laws of God, man and nature; and hurtful to society; contrary to the dictates of conscience and pure religion, and doing unto others as we would not that others should unto us"—and at the same time, the conference passed its "disapprobation upon all the members of society, who held slaves, and advised their freedom." And it is only about 30 years since the Discipline of our church contained the following among other rules upon this subject: "The Annual Conferences are directed to draw up addresses for the gradual emancipation of the slaves, to the legislatures of those states in which no general laws have been passed for that purpose. These addresses should urge in the most respectful but pointed manner, the necessity of a law, for the gradual emancipation of the slaves; and proper committees shall be appointed by the Annual Conferences, out of the most respectable of our friends for the conducting of this business; and the Presiding Elders, Elders, Deacons, and travelling Preachers, shall procure as many proper signatures as possible to the addresses, and give all the assistance in their power, in every respect, to aid the committee and further this blessed undertaking. Let this be continued from year to year till the desired end be accomplished."

Hence, we believe it is a new thing, and a most singular position for a Conference of Methodist preachers to take, when they affirm, that they "are not morally responsible for the existence or continuance of slavery in the slave-holding States," and, consequently, we have nothing to do with it. Had the above directions of our Discipline been followed, from the time they were first incorporated into it, till the present time, who can tell but even this year would have brought about this nation's jubilee, and the last captive in this land ere this been freed from the chains of his oppression.

But as citizens we are concerned, most seriously concerned, with this subject, and so we shall be, and must be as long as this nation, as a nation, holds in bonds a single slave. But there are now, no less than 26,000 human beings held in slavery in the District of Columbia, and in the Territories over which the Congress of the U. S. has the control. And the capital of this far-famed republic, is made a great slave market, where human flesh and bones, and human souls are bought and sold, like cattle, and the prison, which has been built by the nation's money paid by the free states, is used to carry on this traffic; and hundreds of dollars are paid into the United States Treasury, by slave dealers in the capital, for licenses to carry on this nefarious trade!! And yet as citizens residing in the non-slave-holding states, we are not responsible politically, or morally, for the existence or continuance of slavery among us!!! But finally, your committee believe, that the slave-holding principle prevails as much, if not more, at the North than it does at the South; and as an evidence of this, we might refer to various communications which have recently been published in favor of the "present, rightful continuance of slavery;" and also the opposition which is every where manifested against even the discussion of this subject.

In conclusion, your committee would beg leave to recommend the following resolutions for adoption by this Conference:—

Resolved 1. That the holding and treating the human species as property, is a sin against God, and a violation of the inalienable rights of humanity.

Resolved 2. That ceasing to hold man as property, is the first and most effectual step which can be taken, by the enslaver, toward preparing the enslaved for the proper use of the rights and privileges of civil and religious society.

Resolved 3. That as Christians, we are morally responsible for the existence and continuance of Slavery in these United States, and in the Christian church especially, and that we will use our Christian endeavors to bring it to a peaceful and speedy termination.

Resolved 4. That as citizens of the United States we are responsible for the existence and continuance of Slavery in the District of Columbia, and in the Territories over which the Government of this nation has the control.

Resolved 5. That a Committee of five be forthwith appointed, to draft and forward a memorial to our next General Conference, together with this report, and the foregoing resolutions, upon the subject of Slavery, praying that venerable body, to give its testimony against this enormous evil, and to take such other measures, as may be deemed proper, to free the church and our common country, from the dreadful calamities with which its continuance threatens the church and the nation.

All of which is respectfully submitted.

J. F. ADAMS,  
D. I. ROBINSON,  
J. PERKINS,  
S. NORRIS, } Committee.







never man spoke; and to inquire, if an humble and contrite sinner might not be permitted to commemorate his dying love, without drinking an intoxicating drink?—Who could doubt the character of our Redeemer's reply?

When Jeremiah assembled the Rechabites, in a chamber of the temple, and placed before them pots full of wine and cups, and bade them drink, they knew full well that he was the prophet of the Lord; yet, from a consideration of their vow, and of their father Josiah's command, they flatly refused—“We drink no wine.” The Lord God of Israel was well pleased with their fidelity, and gave them an assurance, through the prophet, of his special favor. Can we doubt, that our Lord will look down with equal favor, upon those, who, from the best of motives, refuse fermented wine, at the communion; which they cannot conscientiously believe, that he ever commanded to be used as an essential of that sacred ordinance?

THEOPHILUS.

It is customary in England, even on religious occasions for the audience to manifest their approbation of a public speaker, by the clapping of hands. We admire the taste and the good sense of the speaker, who recommended the following method, as a substitute.—

A NEW WAY OF APPLAUDING A PUBLIC SPEAKER. At a late public meeting, one of the orators addressed the assembly as follows:—“My dear brethren, I beg to recommend for your adoption, a new method of clapping, less tumultuous, and much more pleasing; before you leave this place, clap your hands into your pockets, and clap your money into the plate to receive it, and the Lord give it his blessing. The address had the desired effect.—*Liverpool Mercury.*”

A GREAT TRIUMPH.

The session of the Massachusetts Temperance Convention, held in this city during the preceding week, will be remembered as of signal importance to the cause.

One evil connected with this enterprise has been, that while ardent spirits were included in the prohibited catalogue of poisonous drinks, other intoxicating, and to a more limited extent, poisonous, liquors were allowed to be freely used. To consider this matter the Convention was called, and, after a warm debate, the following resolution was passed, with but four dissenting votes:—

“Resolved, That it be recommended to all friends of Temperance to adopt the principle of total abstinence from all intoxicating liquor as a drink.”

This stand, taken by the elite of the Bay State, will give a mighty and resistless impulse to the cause in New England. We have now, truly, reared the standard of “TOTAL ABSTINENCE.” The objection so often used, “I use my Rum, because you use Wine,” is met and answered.

“But,” it may be asked, “do you believe that the use of wine, in small quantities, if taken by an individual in a feeble state of health, will injure him?”

We answer frankly,—No. Such a case is an exception. But, then, we say, if possible, for the sake of your influence decline using it. And, so say we to ALL.

Among the warmest and most eloquent advocates of this measure at the Convention, should not be forgotten Dr. EDWARDS and LUCIUS M. SARGENT. Honored and sainted will be the memory of these benevolent men, who, in common with many others, have devoted life, health, intellect, and property, to this work. The tears of the widow will water their graves for the restoration of her prodigal son, while the affections of hundreds of reclaimed sinners will form a luxuriant wreath of evergreen around their tomb-stones. Oh, how blessed is the work of the philanthropist. Such men we love. Had we the power of the ancient seer, we would command the sun of prosperity “to stand still,” and pour its warming, vivifying rays forever upon their heads.

“My Patrons.”—The manager of the New Orleans Theatre invited Mr. Booth, the celebrated tragedian, to wear his paste-board diadem, and act the hero on his boards. The gentleman declined. Why? Because his special “patrons” had received leave of absence sans ceremony, by the city authorities. And who were they? GAMBLERS! The Theatre, forthwith, is a school of morality!—say, that it is. Just hear how solemnly this moralist preaches, in the following:—

He says:

A recent foolish enactment (as affecting a class of men to whom I have hitherto been indebted for all the patronage I acknowledge), has been made in the legal courts of this city above-mentioned, and consequently I cannot deign myself so low as to act or perform in theatres whose frequenters are to be enemies of my patrons.

FOR ZION'S HERALD.

MR. EDITOR.—Our Camp-meeting at West Townsend, Vt., commenced on the 7th of the present month, under circumstances the most favorable. The scene was both new and novel, to the people in this section of country.

Therefore, prejudice, as is common in most places where our peculiarities, as a denomination, are not generally known and understood, showed itself in a thousand forms, which retarded the operations of the meeting in some degree, for one or two days. But he who was a “wall of fire round about his people,” anciently, “and a glory in the midst,” was in this instance no less strikingly manifest among his people. He made “his ministers flames of fire,” and “clothed them with salvation, as with a garment,” and they preached with a power peculiar on such occasions. The consequence was,—prejudice yielded, “Zion heard, and was glad”—sinners were convinced of sin, and converted to God—believers were sanctified—backsliders reclaimed—and an influence gained, which will tell on the hearts of the present and rising generation, for years to come.

Our much respected Presiding Elder was under the necessity of leaving the ground, early on Friday morning; which was much regretted, by us all; but he who dwelt in the high and lofty place presided, himself, and before the day closed, more than one hundred came forward for prayers, at different times. The number converted was probably about sixty.

The period at length arrived, when we were to strike our tents and scatter abroad, probably never all to meet again on earth. The procession was formed on Saturday morning, at eight o'clock, and marched slowly around the ground. Some sought at the prospect of meeting again, others sighed, and wept in silence, at the thought of leaving a place, where the presence of him, who “dwelt in the bush,” was so powerfully felt, while the stout hearted sinner, who had hitherto remained unmoved, was melted into tears.

H. J. WOOLLEY.

North Wardsboro', Sept. 21, 1835.

[From our Correspondent.]

MARTHA'S VINEYARD.

EDGARTOWN, MASS., Sept. 15, 1835. BROTHER KINGSBURY.—The history of this place, and indeed of this whole Island, Martha's Vineyard, will interest the curious reader. I should be glad, were it practicable, to give you a bird's eye view of it; but as it is, I can only give you a few scraps.

The first English settlers of this place, landed in the immediate vicinity of the site where our village is now located, but a year or two after the landing at Plymouth; so that our town is justly venerated, as being among the oldest settlements in New England. It has been stated that the MATTHEWS were the first whites who landed on

the Island; but this is manifestly a mistake. They did not come to the Island until several years after the first whites landed here.

From the best information which can be obtained on the subject, the number of the first white settlers of the place was four. Their names were PEASE, VINSON, (since changed to VINCENT), TRAP, and BROWNING. The two latter names have become utterly extinct, while the former two are very common.

Tradition brings down to us the following very interesting story: Not long after the above persons came to land, the Indians, who in this part of the Island were disposed to be friendly, came down near the shore, apparently with great wonder at the unusual sight. The whites gave every possible sign of friendship; but yet the Indians appeared timid, and approached them with great caution. One of the men having with him the coat in which he had performed military duty in his own country, presented it to the Indian Chief. It was not without much ado, that the Indian: were prevailed on to take the “red coat” into their hands. But having finally received it, and being shown how to put it on the person of their chief, they were so transported that they set up a great shout, enough to make the woods literally “ring again.” In return for the coat, the chief gave the white men a large tract of land, being more than half of what now comprises this township, and is that part of it in which the town itself is since built.

I cannot tell you precisely what is now the entire population of this town; that of this village, which is now very flourishing, is about 1000. The whole fishery is carried on to some extent, from this port. This harbor is one of the finest and safest on the coast. Many of the Nantucket ships come to this port for fish, on account of the barred harbor at that place; they also, on their return from their voyage, stop here in the inclement seasons, to discharge their cargoes of oil.

Yours, &c.

LONG SERMONS.—The following dialogue between two ladies occurred in our presence a few Sabbaths since, in a town not twenty miles from Boston.

“Are you going to church this afternoon, M—?”

“No. Mr. — preaches so long that I get completely tired out. I should go often if he preached shorter.”

“I know it—’t’s too bad.”

“I wish somebody would give him a hint about it. If it wasn’t for that fault I should be very much interested in his sermons.”

Gentle lady, we are at your service. Your wish shall be met. We hereby notify every preacher who indulges himself, and fatigues his congregations, with long sermons, that this article is intended as a hint to him.

We dislike them as much as we do long communications in a religious paper. Verbum SAT.

“MORE THAN THEY ALL.”

The widow's Mite, consecrated by sweat and poverty, is more valuable in the Treasury of Christ than thousands that cost no sacrifice to give.

The money, enclosed in the following note, has been handed to the Treasurer of the Young Men's Methodist Foreign Missionary Society. We hope the donor will not get as far as our stars again, with a \$5 note in her hand, and then turn away. We will engage that all such donations shall go to their proper place.

THE WIDOW'S MITE.

MR. EDITOR.—A short time since, as I was passing through a pleasantly situated village, not twenty miles from Boston, I espied an humble cottage, somewhat retired, and was induced to call. Its inmates consisted of a pious widow, and her daughter. After conversing awhile upon various subjects, I was about ready to retire. The good woman addressed me somewhat as follows:—

“I am a widow, and labor with my hands to procure a livelihood. In my business, God has prospered me, and I have a desire to do something for the perishing Heathen, but I know not where to send my pittance. I was in Boston not long since, and stood at the bottom of the flight of stairs leading to Zion Herald's office, some time, with Five Dollars in my hand, but, being a stranger, and not knowing as money for the Missionary cause could be deposited there, I brought it away.”

On being informed, that if she had any thing to contribute, I would see it transmitted to the proper place, she extended her hand, and, with a heart swelling with benevolence, exclaimed,—“Here's three dollars—it is but little; take this, and call at my house again in a few days, and receive as much more. I had thoughts of giving but Five Dollars, but I shall give Six, and trust in God for a support.” She continued, “I wish this to be kept secret. Say nothing about it to my neighbors and friends, for I wish not to have my left hand know what my right hand doeth.”

As I retired from the widow's house, I was led into a train of thought, with which I shall not here trouble you. Permit me, however, to say, it made an impression upon my mind, that will not easily be effaced; and, as I rode along, musing upon the circumstance, I could not but send up an ejaculatory petition to the Father of the poor, that she might be blessed, in “basket and store,” in body and soul, in time and in eternity.

H. B. SKINNER.

Harvard, Mass., Sept. 14, 1835.

[From our Eastern Correspondent.]

BANGOR, Monday evening, Sept. 7, 1835.

DEAR BROTHER.—I have just returned from a meeting at the Hammond street (Orthodox) Church, which has taken a deep hold upon my feelings. This week is a kind of commencement with the Theological Institution of this place. The public exercises began this evening, by a discourse from Rev. Mr. Shepard of Hallowell, well attended, with all my heart, to every sentiment of the discourse. I think it an unusually valuable one. It was descriptive of the kind of men wanted for missionaries, and I could pray with all my soul, “Lord, send out such laborers.” I hope it will be published. It is, it seems to me, just what is wanted, and, in one or two points, just what is peculiarly wanted by our orthodox brethren. But, at the same time, it describes one peculiar want, and it will suit all. I will try to remember some of the sentiments of the discourse; but I am afraid they will appear in my transcription somewhat commonplace, instead of being stamped with the originality, with which they came to my mind and heart; and my expression of them must be meagre, even more so than it would have been—from the lateness of the hour, and from my having been intensely interested also by a subsequent address.

The first head of his discourse was—a deeply pious ministry is needed. This, the speaker said, all would admit. But, he said, he feared they would admit it too easily; they would say, “Well, that is right; pass it to the next.”—Without stopping to consider, why it is important. We need a deeply pious ministry, because, unless we have it, the churches will not be built. There is not religion enough in the churches. This is the great obstacle to the progress of the kingdom of Christ. Why is it that revivals of religion are so short in their duration—so spasmodic? Why are these gracious seasons succeeded by seasons of coldness and apathy? There is not religion enough in the churches to bear success. When they see the result with which God has crowned their efforts, it seems to them that they have done it; and God is obliged to withdraw his influences, to teach them that it is not man, but God.

This is a truth; and O, my brother, I pray that God would write it upon my heart, and upon your heart, and upon the hearts of all his children. I am serious—deeply serious in this. I have consecrated myself to God—I wish to live for the salvation of the world; I must be holy, and, my brother, you must be holy—we must all be holy, if we would have the world given to Christ.

He said, that we are too prone to regard the salvation of the world as a money affair—to expect that it is to be

brought about by business, and bustle, and books. He was not sure, that we all should have to become Moravians in practice, if not in sentiment, and bring the matter down to simple praying and preaching, before the work would be accomplished. The churches would not be deeply pious without a deeply pious ministry.

We want also an intelligent ministry. He gave credit to the efforts of pious, but unlearned men—and that they did much good—but that they would have done more, if they had joined intelligence with piety. Piety is power, and knowledge is power, and joined, they form an union of power. He spoke of the increasing intelligence of the world, which demanded an intelligent ministry. And we are not to demand that the best men should be retained at home; we are not to imagine, that the weak will do for the outposts. No. Where the soil is to be broken, the foundation laid, and the building to be reared, there should the strong be sent; and the weak should remain at home to repair, to improve, and to sweep.

We need men of wise and flexible piety—flexible, in the best sense of the term; men who, like St. Paul, could be all things to all men, and accommodate themselves to all circumstances. We do not want stiff men. There are many ministers who can do nothing, except by rule. Their sermons, for whatever occasion, must all be exact in their composition, accordingly to the principles of rhetoric. They are accurate and well written: they all deserve to be printed, but they do not affect the heart—they do little good. He referred to a missionary in the Valley of the Mississippi, who said that he preached “anywhere and any how.” He preached in any place, and presented such thoughts and in such a manner as he believed would best enable him to reach the hearts of his hearers. Rowland Hill said, “do not mind breaking grammar, if thereby you can break hearts.” We want off-hand men. We want a humble ministry—not those endowed with such a humility as would lead them to make sweeping confessions of unworthiness, but something higher and farther than this—such a humility as will put themselves out of sight. We want men who are willing to do anything by which they can do the most good. He said much on this point, which I wished to have imprinted on every preacher's mind.

I do not remember the terms in which the last point of the character and qualifications of a minister which he spoke of, was expressed, but this head was descriptive of that courage, and unconquerable devotion, which is requisite in one who is to engage in a conflict with the powers of darkness. He said, that it was a very great error in any, to suppose that the worst part of the work was done, that the empire of Satan was to be yielded without a struggle. He did not wish to speak discouragingly, but we needed to be sobered—and, for one, I felt the truth of it. It will cost a mighty and persevering conflict before the world is rescued from the dominion of Satan.

He closed his discourse by encouragement from prophecy, assuring us that the world would be saved. O may the Church be ready to be used in the great work!

A missionary to France, who had lately returned from that country, then presented its claims to our interest. I cannot now tell you any part of his address. I have often prayed for France, but, my brother, I shall now pray with renewed fervor.

Yours truly, N.

Brother Morris, we are sure, is so well versed in the Bible, that he will remember a certain passage about “straining at a gnat,” &c. We need not repeat it.—*Zion's Herald.*

If we have been “straining at a gnat,” we have not yet “swallowed a camel.”—Such an one as Zion's Herald recently gulped down, viz.—“the 4th of July celebration at the Wilbraham Academy,” would tax too severely our digestive powers. In the strength of that meal, we trust, brother Kingsbury will be able to go more than forty days.—*W. C. Advocate.*

To be sure, we did “gulp down” a camel—and a huge one, too. It was not, however, that which our contemporary, by the magnifying power of his optics, thought to be so immense, but another, from the Western C. Advocate. But not possessing the digestive powers of an ostrich, we “made a clean stomach” of the matter, and experienced relief.

Yours truly, N.

TO CORRESPONDENTS.

“D.” we'll tell you all we know—and that's but little about the matter in our next.

“Camp-Meeting, in Leyden,” next week.

“The Jews” soon—provided our compositor, who is a first-rate translator, can manage the hieroglyphics, in which the article is written.

“The Memory of the Dead,” poetry in prose. It most certainly shall have a place in our columns. We hope to be honored with communications from the same felicitous mind, hereafter. A large—very large—number of Obituaries we have received.

“Worldly-Mindedness” soon.

We have two poetical effusions from “Justitia,” which, of course, will not be rejected.

Rev. La Roy Sunderland's long, but able, letter upon Universalism, will be published as soon as we can find sufficient space.

“A suggestion”—excuse us, brother, “under the table.” The suggestion was well enough—but—

ZION'S HERALD AND BRANDY.

A curious caption, to be sure; but we hope that none of our readers consider it a legitimate alliance. Brandy, which some call, by way of misnomer, the “Good creature of God,” but which we style “The bad creature of the Devil,” is no friend of ours. Yet, who would expect a brandy-drinker asking for Zion's Herald in a croak-shop?

BROTHER KINGSBURY.—You recently told us of the fate of one of the Herald's in a grog-shop. This brought to mind what I saw a while since. The story is short, and soon told.

I was travelling in a western stage from Boston. We stopped, and the mail was opened in a common TAVERN, among Brandy, Rum, Gin, &c. &c. A man stepped up to the bar, and asked, “Has the Herald come?”

“Yes,” said the bar-keeper, and handed it to him.

“I will take a glass of brandy!”

I gazed with astonishment, having never before seen a man with Zion's Herald in one hand, and a glass of brandy in the other! However, he did not pause to deliberate; but with peculiar adroitness put the “good creature” into his stomach nearest his heart, and the Herald into his pocket. The lonely Herald had fallen upon enchanted ground near by the decaunters, and the keeper delivered it with as much activity as though he wanted it out of sight. We must not suppose there is a “retailer of destruction” in the State, who wishes to have even a silent monitor at his elbow, whenever he takes down the decanter.

Being a “Yankee,” I felt a strong inclination to guess—and, as the man turned round, I threw all my energy of thought into his face, in order to guess whether he read the Herald himself, or his family—or, whether a neighbor might not have sent him for it; but as he was retreating, the cry of “stage ready,” drew me away, and so it ended.

OBSERVER.

MR. LAURIAU made a recent ascension in New York. He narrowly escaped serious injury for his temerity.

NEWS FROM BOSTON!

VIA CINCINNATI, OHIO.

The good people of our city will be very much astonished at the following facts, communicated by a correspondent of the Cincinnati Mirror—an excellent literary periodical, by the by—of their praise-worthy proceedings in August. To have accomplished all these great results,

nothing save Aladdin's lamp could have been used. The very soldiers themselves, must have been spirited in their sleep to Faneuil Hall and spirited back again. We really hope the days of Salem witchcraft are not coming again.

Boston, Mass.

“An attempt was made here upon the anniversary of the Charlestown nunnery burning, to celebrate that patriotic act by a dinner and procession. I need not stop to lament the state of public sentiment that would embolden a number of men openly to rejoice over an act like that of August, 1834. It is sufficient that there were men bold and bad enough to wish to do this; and perhaps to excite another mob for the carrying out of the same system. They prepared standards covered with pictures emblematic of Romish horrors and impurities, and with these in their hands, and arms by their sides, they were to march from Mount Benedict through this city to Roxbury, and there dine.

As there was danger that the Irish would resent the insult offered their religion, even if the Protestants made no attack upon them, and as the Bostonians like to be quiet, the city authorities proceeded to crush coming troubles in the egg. Guards were stationed at all the avenues leading to the city, and no suspicious persons allowed to pass, as a collection was feared in town; the selectmen of Charlestown took possession of the banners and arms which were to have been used; a thousand men, with fixed bayonets and ball cartridges stood ready at Faneuil Hall, to act as required; and lest these things should be insufficient, the selectmen of Roxbury waited upon the dinner committee, and took legal possession of the viands and wines, for the time being. Thus deprived of standards, arms, and victuals; with one army watching them, and another ready to shoot them,—the poor rioters could do nothing; their strength was taken from them, and a conflict—which might have been bloody without example in our country,—was prevented.”

EIGHTH REPORT

OF THE AMERICAN TEMPERANCE SOCIETY. Just issued from the press, and for sale by SETH BLISS, No. 5, Cornhill, Boston, at 12 1-2 single, \$1.20 per dozen, \$8 per hundred, \$62.50 per thousand.—The

Eight Report of the American Temperance Society. The object of the report is to show the following things, viz:—

1. The origin of Alcohol, or the intoxicating principle in liquor.

2. Its nature and effects.

3. The reasons why men use it as a beverage and think it does them good, when in reality it does them harm.

4. The reasons why men who begin to drink it, so often not only continue to do it, but continue also to increase the quantity, till character, property, health, life, and soul are destroyed.

5. The manner in which Alcohol causes death. In this part of the Report, an attempt is made to produce upon the reader an impression like that which he would have, were the human body transparent, and the operation of those laws, by which life is sustained, visible; an impression, like that which he would have, could he look in upon that delicate and complicated machinery, the master-workmanship of God upon matter, the human body, and see the process of its destruction by Alcohol, with as much plainness, as if he stood near upon an eminence, he could see the destruction of an army on the field of battle, or the destruction of a city by the devouring element. In this way, it is thought he may have an ocular and a complete demonstration, that the use of Alcohol as a beverage is a violation of the command, “Thou shalt not kill,” and of course a demonstration, that the making of it and the furnishing of it, by sale or otherwise, to be used as a drink, is a violation of the law of God.

6. The evidence that it destroys the soul, the nature of that destruction, and the manner in which it is effected.

7. The way in which all the above-mentioned evils may be prevented; what has been done in different parts of the world for this purpose, and the plan of the American Temperance Society for future operations.

It is earnestly desired that this important document may be read by every person in the United States; and that for this purpose, the friends of Temperance in each State will take measures to put a copy of it into every family.

It can be had, in any quantity, at the place above mentioned, or of Perkins, Marvin & Co., No. 114 Washington street, Boston, and numerous other Booksellers throughout the United States.

The avails of this Report will be devoted to the promotion of the Temperance cause.

State and County Societies that are disposed to reprint the above Report, for the purpose of furnishing a copy to each family within their limits, are invited to do so.

Editors of Papers and Periodicals, friendly to the cause of Temperance, throughout the United States, are requested to insert the above in their publications.

Chapter of News.

On Thursday morning, a fire broke out in the rear of a three story wood building, No. 49, Court street, occupied by Mr. Wm. H. Vinton, as a confectionary store and dwelling, which was nearly destroyed. It caught in the bake house of the establishment, and those who occupied the building, aroused by a person in the street, had barely time to escape. The fire immediately extended on each side, on the East to a large four story brick building, No. 47, the 2d, 3d and 4th stories of which were destroyed.—It was occupied on the lower floor by Mr. R. E. Newman, as a crockery ware store, whose stock was insured at the Fireman's office, but sustained little damage. The 2d and 3d were occupied by the Boston Bewick Company of engravers, &c. whose loss is nearly covered by an insurance of \$2000 at the Fireman's office. Mr. Geo. G. Smith, engraver, who has recently become agent to the company, had the evening previous removed his stock into a room in the same building, where it was destroyed; he had no insurance, not being quite prepared to effect it.—Mr. Abel Bowen, engraver, is said to have lost his valuable private library, &c. in this building.—uninsured.

At the Municipal Court, last week, Samuel Robinson, for robbing a countryman on the Common, in August, was sentenced to the State Prison for life.—Mark Winslow, a notorious dealer in counterfeit money, who has been engaged in that business for twenty or thirty years, was also tried and convicted. His sentence, which will be imprisonment for life, was postponed, by request of the prisoner, that he might settle his worldly affairs.

Samuel Putnam Flint, whose curious memorandum of “things to do” will be remembered, was tried in the Municipal Court, last week, on four indictments for larceny. He was ably defended by Mr. Choate, on the ground of insanity. The jury did not agree, eleven being for an acquittal.

Two women have been arrested at Worcester, Mass. on suspicion of having been concerned in stealing from a Providence railroad car, a trunk containing a large amount of money.

Prescott, found guilty of murdering Mrs. Cochran, and recently tried at Concord, N. H., has been sentenced to be executed on the 23d of December.

It is said that Matthias has determined to make the most out of the Moon story. He believes the winged gentlemen and ladies are to visit this earth and cast us from our possessions.

The trial of Peter Crines for the murder of his wife, came on before the Circuit Court at Goshen, during the past week, and the jury brought in a verdict of guilty.

Two women have lately been committed to prison in Washington city, for kidnapping.

Capt. Towne, of the brig Mercator, from Para, Brazil, reports that the city of Para had been entered on the 14th of August, and taken possession of by the Indians, after a protracted conflict of eight days, the President having taken no precautionary measures against that attack, which was daily expected to take place, and of which he had been repeatedly advised. The foreigners and native residents had confided so much in the strength and wisdom of the Provincial Government, and in the efficacy of the Marine department, that they postponed embarking, until absolutely surrounded by their enemies, not even allowing themselves time to save their valuable effects, or even a change of clothing.

The exhibition of cowardice on the part of the defenders must have been immense, the number of Indians not exceeding 200, while the President had at his command about 300 regular troops and marines, and more than 400 volunteers, besides six vessels of war!!

The American Consul got on board the Mercator, having lost all his effects, and was happy to escape with his life. The brig was compelled to leave all her papers. Another of our countrymen, Mr. Upton, had barely time to flee on board, leaving his books in his counting room, which were afterwards known to be thrown into the street and destroyed.

The Corner of New York was called on Tuesday of last week, to view the body of Capt. Levi Stoddard, born in Connecticut, aged about 27, who was found drowned on board the schr. Fancy, of which he was master,—which vessel was sunk on Thursday night, near to Pier No. 1, East River, with all on board, as was supposed, by a vessel running against her. She had loaded at the foot of Troy street, North River, with stone for ballast.

The English papers are loud in their condemnation of the projects in the French Chambers to restrict the press. The Standard says, that the situation of Louis Philippe is critical, but that if he cannot rule without muzzling the press, it will prove that the French people are only fit for a despotism.

There seems to be a general war in Spain, on the part of the people, against monasteries. In Murcia there have been serious riots and four convents burnt. Also at Cordova, many monasteries have been laid in ruins. At Gaspere Aragon the monks were chased by the people, and many killed—the rest driven out and the monasteries burnt.

Notices.

MEETINGS IN BOSTON.

BENNETT STREET. Public Prayer Meetings, on Wednesday Evenings, and on Sunday Mornings at 8 o'clock.

BROMFIELD STREET. Public Prayer Meetings, Sunday and Friday evenings. Bible Class, Thursday evenings.—All in the Vestry, as the House is now undergoing repair.

CHURCH STREET. Public Prayer Meeting, Thursday Evening.

SEAMEN'S BETHEL, NORTH SQUARE. Public Prayer Meetings, on Monday and Thursday evenings.

SOUTH BOSTON. Public Prayer Meeting, on Wednesday evening. Lecture on Popular Infidelity, on Sabbath afternoon.

A Four Days' Meeting will be held in WESTPORT POINT, commencing on Monday evening, October 5th. Preachers and people of all religious denominations in the vicinity, are respectfully invited to attend, and lend us their aid.

A. HOLWAY.



